

[REDACTED]

Must Remain in
Transcription Room

M 2227

Tuesday, March 6, 1973

New York City

Group II

MR. NYLAND: Well, we never had ^{that} ~~as~~ many in this stable, huh? I'm sorry.

I--I didn't expect-- But now you are here, I hope you can hear what--what we talk about. I thought we would make this more or less like a--a question and answer meeting, because then there is a direct contact with an audience and I know what you are thinking about. If I don't do that, ^{then} ~~when~~ I talk about Work and Gurdjieff, hoping that it might settle some questions you ~~might~~ might have, but what I'm particularly interested in ^{is}, of course, that if among you there are already certain people who do know something about Work and have tried it and have come--have been up against it ^{or} ~~and~~ would like a little more clarification - it might be more interesting if we talk about such questions. But then ^{of course,} we run the risk that when there is one question, it may not appeal to someone else. So we have to make it as a little mixture. A little bit of theory, a little bit of practice, a little bit of philosophy, a little bit of ordinary life, a little bit of inner life - all kind of things together, probably, ~~and~~ maybe we can make a nice potpourri out of it.

I would like to have meetings like this now, for some time, in New York, also ^{on} Tuesday. I will not always be here because some other people should also

have the chance to--to grow up, to develop themselves and to face an audience, particularly when there ^{are} questions ^{that?} ~~which~~ ^{would} ~~they would~~ have to answer. But I will be here every once in a while, but I cannot make a promise. It depends on several other things; and also I cannot tell you who will be here ^{next} week, because that's still in the lap of the gods. And the gods haven't stood up as yet.

So maybe we talk about Work if you have any questions and simply start with that and ^{then} see where we go. Who would like to ask, anything? Yah. Mention your ~~NAME~~ name; it's easier, I think.

Larry Sacharow: ^{N?} Larry Sacharow, Mr. Nyland.

MR. NYLAND: Okay.

Larry: Last year you had answered a question I ^{had} ~~had~~ asked, which gave me a lot of food ^{for} ~~to~~ Work for a long period of time. And over the year, I've found that ~~has~~;--I would ^{almost} say ^a the byproduct of that Work, in relationship to my ordinary life, I was able to sense a feeling of solidity at certain times in ordinary life that I had never experienced before while ^{or} life ~~was~~ was, in a sense, happening. And recently I've been having a lot of problems with Work. And I take that ordinary experience ~~as~~ as what I felt ^{was} ~~as~~ having a place that--that I ~~could~~, in a sense, go to and I was having the experience of my feelings in my body and my thinking going on and ^{and} that from an ordinary point of view. And now, when I try to Work, I find that it's difficult to create something that ~~is~~ ^{is} separate from myself, and that is a continuation and ~~x~~ growth of Work, and I find ~~that~~ ^{it's} it's just flat. It been that way for a month--~~for~~ over a month now.

MR. NYLAND: Well, you know, Larry, ^(just as well) you--you ought to sit down because maybe it's easier, ^{With} Work it's always a question of a continuation of making an effort until something definitely has happened in the life of a person, meaning by that, that that definitely ⁽²⁾ has to result in the existence of an 'I' which does not go

away that easily. ~~§~~ In general, you can say that ~~when~~^{whenever} one wants to create an 'I', and you have to give it food, you ~~never~~^{do not} know how long it will be before it grows ~~XXX~~ up sufficiently to be, as we call it, mature. But it is very much the same ^{as} ~~that~~ when someone is born and he has to have ~~XXX~~ ~~XXXX~~ food in order to grow up, it would take eighteen years before his body is full-grown. Now we don't use that kind of a measurement as far as 'I' is concerned, although there is something ~~XX~~ similar to it. ~~T~~ That is, if this 'I' is located in a particular part of the brain and, as it were, becomes a mind, that mind, wanting then to be objective, it may start to function already when it is in a certain place and has enough maturity to, you might say, to become noticed by myself and to have the ability of observing me, at least at certain times; but also that that kind of an observation is pure, in the sense ^{that} it is impartial, and also this question of simultaneity has to be fulfilled also. Now where ^{that} ~~this~~ particular point appears, where one can rely on this 'I' continuing to stay there even if I don't feed it ^{that} ~~that~~ means even if I don't make an effort ^I I think it's a very, very long time before that happens, because there are so many different things against it. ~~§~~ And one of the main reasons why an 'I' does not want to exist in the presence of a great deal of unconsciousness, is simply that there is no room for that 'I' to wish to exist, because the rest ^{of} around such an 'I' is quite anidmostic.

~~§~~ And therefore, as soon as there is too much activity going on in the ordinary mind ^{- and} ~~as~~ we call that unconscious state or simply the determination of a personality to think ^I I believe that that little 'I' ~~that~~ ~~XXX~~ originally ^{has} ~~was~~ there and where you had certain results from ~~XX~~ simply/disappeared/long ago. It isn't there anymore ^{than} ~~and~~ only a little thought that it has happened and at the present time, when you think it might be there, it isn't there at all. And if that wish that you used to have is ^{now} ~~is~~ already reduced to ~~XXXX~~ the thought and the feeling, then you don't even apply Work anymore in the sense it ought to be applied.

So I think the question is--to be answered, is simply that you start all over again, just as if you nothing--have heard nothing about Work. And you start again and again, ~~Every time~~ ^{it} you happen ~~XXXXXX~~ to think about it, ~~you to~~ translate into an activity which we simply call the creation of an 'I'; that is, something that becomes objective in a--as a faculty ~~XXXX~~ being able to function, And you go through the regular process of this 'I' being created as a result of your wish, that the 'I' starts to function in becoming aware, in being aware of that what you are and whatever your forms of behavior are. And you have to begin there, again and again, and quite honestly, without ever having ~~the a~~ thought that you ever have done it before and never considering that that what you have had is now still of use. It ^{isn't} isn't. You only remember it. There is no reality of 'I' at the present time. And if you want to do that, Larry, I believe that ^{within} ~~in~~ a fairly short time, you'll be back again ^{to} where you were. And maybe, from that point on, you can continue. But you see, you might run up against exactly the same problem. Because supposing you get to a certain state where there is perhaps a little bit of an 'I' which perhaps is functioning every once in a while, ~~that~~ ^{that} guarantee would you have that you want to continue if you reach it again? ~~It~~ ^{that} depends naturally on the motivation why originally you wish this 'I' ^{to} exist. And if that ^{kind of a} motivation still applies to you in your present day life, then of course, you can still have an idea that there can be an 'I' because of such motivations. But your life may have changed a great deal--and that maybe ^{that} you ^{are} ~~more and~~ ^{much} more satisfied and ~~that~~ ^{that} there are less and less questions. And when they don't exist and when there is no desire on the part of your inner life to be heard or even to have a chance to develop, then of course there is no motivation so you won't Work.

I think,

/ Investigate that first, Larry. Why do you want to now--to now ~~to want~~ ^{that is} to Work? Why do you want to come back to it? What is it ^{that is} in you that is

dissatisfied? And if you can honestly say that there is something ^{that you} really want to--to ~~to~~ fill, something that is ~~there~~ that is now empty, or that you believe that you ought to do it for certain ethical morality reasons or objective morality or whatever it is that is craving or crying within you - if that is there, (then of course) you can have a motivation. Look at yourself and see how you like yourself, and what dissatisfactions there are. And if such ^{disaffection --} dissatisfactions are actually large enough ^{to wish} to do anything in the sense of ^{work} Gurdjieff.

Larry: Thank you.

Mary Good: Mr. Nyland?

MR. NYLAND: Yah.

Mary: Mary Good.

MR. NYLAND: Yah, Mary.

Mary: ^{pr} I find myself now at the point where I've exhausted some of my resources - I think mostly my natural ones. And I feel that the problem for me now is to become receptive towards something else which ~~is~~ I--I don't know what to call it, whether it's in me or higher or what. And I don't know how to do that.

MR. NYLAND: Mary, if something is growing, you have to give it food. And that ~~is~~ is the resource you have to tap. Now, if it is a question of how to find food for the little 'I', if it is there - and we'll assume it ^{is} there - then it's a question of curiosity ~~of~~ what kind of food can be really ^{be} prepared for that purpose. And the resources are there, because they exist in ordinary life. And if you might say that that has been exhausted, increase the possibility of your ordinary life in adding to it different kinds of experiences. And that might give you some kind of energy for the wish to continue with 'I' to be created for yourself. But again it depends a great deal on your own motivation.

After some time, one becomes so used to the motivations of one's life, that you want to do something and you do it for a little while and then it becomes exhausted because it's ^gneither monotonous or you've reached something or the desire dies down and anyway there is not ^(even enough) to wish to continue. And again I say, it is a satisfaction to you ^{and at} that time you fall asleep. Now maybe you don't want to fall asleep and maybe there is still the possibility of a kind of a dream which reminds you. And your memory can also help to stimulate you but you ^{must} now make a different ~~XXXX~~ kind of an attempt. But of course it's understood that if I keep on making attempts to work, that even my desires for work become monotonous. And I have to change over, every once in a while, to introduce something new into that what I want to attempt. And for that reason, I think, I increase my activities in ordinary life in order to have more aliveness. And then that aliveness, as energy, can be thrown in the direction of ^{the} ~~wishing~~ to develop one's inner life.

You see, I don't ~~XX~~ think one ^{becomes} really satisfied with one's inner life, at all. I think the further one goes, the more one discovers how little ^{really} one knows about the development of that kind. And the more ~~XX~~ honest I remain, ~~that~~ I actually say I want to work, the more there will be reasons for me to do away with all kind of nonsense which I otherwise ^{would} still allow.

And it is a revision then of the value and the different gradations of what is there within me that I have to ^{contend with} ~~consider~~, that I find that certain things that I'm now still ^{doing} ~~doing~~ and that perhaps are too superficial, I should have the strength to say that I don't want it. That would be sufficient, probably, resourcefulness (?). ~~XX~~

^{know}
You ~~XXXXXX~~ what I mean, Mary?

Mary: I think so. Thank you.

MR. NYLAND: By tomorrow morning, you should have ten different reasons why

you should continue to Work. All right?

Mary: Yes.

~~(Mr Nyland's ?)~~

MR. NYLAND: Good.

If we multiply the silence by the number of people, you would come to quite a quantity. Come on; don't--don't let me talk all the time.

Peter Frumkin: Mr. Nyland?

MR. NYLAND: Yah.

Peter: ^{I'm} ~~It's~~ Peter Frumkin.

MR. NYLAND: Yes.

Peter: This last weekend, I had ^{an--a} ~~an~~ particular experience--^a ~~an~~ Work experience.

It's difficult for me to talk about it. It was unusual for me. Now, I might say ^{it was--} it was a moment, that was different from other Work experiences I've had.

I was Working--I was Working on myself with other people and there were two moments where there was, no thinging ^K ~~and no~~ feeling, ^{And} there was just a presence there. It was different from Work experience I've had where there was some-- something observing a body. It was just - I might say - an awareness ^{of--} of my existence. It was a strong experience and I really don't understand it. I've Con--

I've continued to make Work attempts since that day. I don't ^{good} ~~want~~ to just remember ^{JUST} ~~have~~ a feeling about it, but I don't want to ~~put~~ put that experience away.

MR. NYLAND: No, I ~~KNOW~~ don't think you should put it away, but you should question it, because what is involved in a Work experience? That what one makes first as a wish and then the 'I' and the 'I' functioning and giving you data about yourself. What kind of data? That is knowledge that ~~you have~~, in the first place, that you exist, ^{And} in the second place, ~~that~~ only can exist in the pure form of real knowledge when it first discovers that what is life, about which there is no question and there is no feeling of liking or disliking, only a statement of a fact, ^{And} with life, when it is pure, without a form,

~~has~~ no associations. But then the question is, I ^{have} ~~had~~ a feeling ^{of} something existing as if there is a presence to me. I start to ask then: What is this presence worth? What is it doing and what is it giving to me? If it has some kind of a language that it can communicate with me, then I will receive information of ~~a~~ kind that I can use, if that presence is actually functioning and if that what is being done ^{is} that ^{is} that what is the activity of ~~that~~ entity which is present to me ^{gives} me information about myself. So I can enjoy or want to look back to an experience I've had and I say it is wonderful and how unusual, but ~~you don't have to~~ ^{also} have to ask if it ^{is} in the direction of some thing that gives me information and if it ^{is} really ^{belonging} something that ~~belongs~~ ^{of} to work. It may exist ~~as~~ something that is emotionally quite valuable in ordinary life, but ~~when~~ when I'm not encouraged to become conscious or conscientious, it has no value.

You understand what I mean?

Peter: Yeah.

MR. NYLAND: Go back to what is the meaning and the motivation which is inherent in what we call an intellectual approach of an 'A-B-C'. In principle, it also stays there when there is an emotional approach and we call that the presence of something that is present to me, but what is that presence? If I want to describe it, I must say that that what is present to me ^{has to} ~~must~~ have a quality so that when it starts to talk and gives me information about myself, that I have, in the first place, respect for it, that it is on a certain level which I don't have at the present time for myself, ^{and} ~~and~~ the third place, the kind of language that is being used, I have to understand.

Now if it is something that is present ^{to} me in my emotional state, then I will assume that the presence is also of an emotional character, otherwise my emotions wouldn't recognize it. And therefore, when it starts to talk,

it also ~~XXXXXXXX~~ has to be of an emotional state which is produced in me. Now what is that state in me, when I consider the effect of such a presence on me? The state has to be in such a way that I am considered in the direction of wishing to become emotional regarding that what is the potentiality of myself for growth; ^{inspiration} so that it gives me ~~XXXXXXXXXXXX~~ within myself that I wish to grow, and in a direction which is not of this Earth, ^{in presence?} Then I say it can have value of an emotional ^(influence), you see.

Peter: Yah.

Sheila Sobol ^{act. Sullivan?}: Mr. Nyland?

MR. NYLAND: Yah.

Sheila :

MR. NYLAND: Yah.

Sheila : I've used the glass ^{of} water ^{to} thrown ~~in~~ my face, And before I was ~~able~~ to lift the first glass, there was quite an inner struggle. But after--

MR. NYLAND: Wait a minute, wait a minute. Is that a kind of a test you do?

Sheila : No, no, ^{I--} I was--I was struggling with thoughts that weren't very pleasant and trying to get rid of them and I couldn't.

MR. NYLAND: What has the glass of water to do with it?

Sheila : Well, it broke all the unpleasantness and brought me back to--

MR. NYLAND: How did you get the glass of water in the face again.

Sheila : I went to the sink.

MR. NYLAND: And why did you do that?

Sheila : Because last week you had talked about that.

MR. NYLAND: Oh, last week--

Sheila : ~~Yes~~ Yeah.

MR. NYLAND: ^{I see,} ~~So~~ it's a remnant of that, huh?

Sheila: Yah, I--

MR. NYLAND: Okay, ~~okay~~, go ahead now.

Sheila: But -- I didn't think I ought to say that at first.

MR. NYLAND: Well, ^{now, but I} ~~no--well~~ now I can place it.

Sheila: Okay. Before I was able to lift the first glass, there was a great deal of struggle and--

MR. NYLAND: And the trouble is, you ^{see} ~~say~~,

Sheila: --and I was wondering--

MR. NYLAND: -- that nobody else knows about that glass of water experiment.

~~XXXXXXXXXX~~ You're now in a different kind of an audience.

Sheila: Yah, okay.

MR. NYLAND: Perhaps you ~~ought to~~ explain why I mentioned the glass of water. What was it supposed to do?

Sheila: Well, ^{uh} what it's supposed to do is to break you out of a habit, I would assume. That's what it--it did for me.

MR. NYLAND: It was quite specific, ~~XXXX~~ wasn't it? You were describing a certain state of yourself.

Sheila: Yah, ^{it--} ~~it--~~ it was habitual thoughts that I don't like to have but I have.

MR. NYLAND: Yah.

Sheila: And--

MR. NYLAND: So now we link it up with the glass of water.

Sheila: Yah.

MR. NYLAND: Now you are in front of a glass of water and you have habitual thoughts ^{which} ~~that~~ you want to get rid of.

Sheila: Right.

MR. NYLAND: Right. Now you have hesitancy in - in doing what? ⁹ In drinking the water?

Sheila: ~~NO~~ No, throwing it in my face to shock me out of it.

MR. NYLAND: Yah, that's right. (^{quite logical.}) (General laughter)

You see, Sheila, that's ~~pathological~~. Who wants to get wet?

~~Sheila~~

Sheila: It was good after I was able to do ~~the first glass.~~ ^{the first glass.}

MR. NYLAND: Yah, sure, that's right. That's why I'm glad that you did it.

That ^{was} the reason I said it.

Sheila: Yah. I -- I was wondering why it was so difficult to do, because I thought it was a good idea.

MR. NYLAND: No, as I say, no one wants to get wet, ^{because} ~~to take~~ ^{because a} not an unusual thing ^{glass of water and throw} it in your own face. Of course you think twice, maybe three times. But I'm very glad you did it. And at least it had an effect, not because of its unusualness, Cindy--

Sheila: Sheila.

MR. NYLAND: --because you yourself felt that you had to ~~do~~ do something about the thoughts which were bothering you. And this was simply an indication that also this you could do, ~~it~~ ^{and it became independent} of anything else. It became part of your own world. And that determination on the part of yourself, that is the ^{helpful} thing.

Sheila: Thank you.

MR. NYLAND: You see, if you had thought of that first, you would not have ^{any} ~~had~~ have had any hesitancy in throwing anything in your face.

Sheila: Thank you.

MR. NYLAND: The consideration was, as we simply say, a little unconscious. The actual throwing was an act of objectivity.

All right, Cindy?

Sheila: Thank you.

MR. NYLAND: You want to do it again?

Sheila: Yes, ^{Adago} ~~yes~~?

MR. NYLAND: Maybe after a little while you can time it, how long it takes you before you throw the glass of water in your face.

All right, Cindy?

Sheila: Yah, fine.

Kathy ^{Adago} ~~Ozawa~~: Mr. Nyland?

MR. NYLAND: Yah.

Kathy: My name is Kathy ^{Adago} ~~Ozawa~~. My ^{--my} husband is a member of this group and I listened to your tapes occasionally. A while --

MR. NYLAND: ^(It's not) loud enough - she has to speak up - that's it. ^{that's better,}
^{at least that's louder.}

Kathy: A while ago I was listening to one of your tapes and the instructions for Work were -- were quite specific. So after the tape went off, I was going to take a bath and I walked over to the ~~XXX~~ tub and I cleaned the tub out ^{and --} but I tried to have something observe me while I was cleaning the tub. And it seemed like something ~~XXX~~ saw my whole body cleaning the tub ~~XXXXXX~~ --

MR. NYLAND: Oh, my.

Kathy: --like I saw my--

MR. NYLAND: How did you do that? It seemed like that. Was it imagination or did you go inside ^{the} tub and clean it with your whole body?

Kathy: No, something saw, Mr. Nyland.

MR. NYLAND: Yah, but you see, it's a little too much imagination, isn't it?

Kathy: I didn't think it was.

MR. NYLAND: Well, it sounds a little like it. Okay, continue. What was it?

Kathy: Well, that's what I want to know: What was it?

MR. NYLAND: Oh, if you're already at the end, then you say, "I'm sorry." Don't do it again. It has nothing to do with Work, my darling, nothing. It is just

a little bit of something that is a little different from usual and it feels as if your whole body is engaged in it. Unfortunately the little 'I' is incapable of even having that kind of a feeling. Moreover, the word feeling is not right.

Kathy: It wasn't a feeling.

MR. NYLAND: What was it?

Kathy: It was just something that ~~XX~~ saw my whole body.

MR. NYLAND: Yah, yah, yah. ~~What~~ ^{What}, in what? The body can do three things, you know. By itself, it can sense. It can also have an emotional state which is expressed in the body, ¹ And it can have an expression as a result of a thought. That's all a body can do. All behavior is based on that. So when you have that kind of an experience, the whole body, this and that, it must be caused by something of that kind. But let that be theoretical. ^Q What did you accomplish with ~~XXX~~ it and what was the result finally for yourself? If it was just description of the state in which you are ^{at} that time and your experience, also that doesn't help you, because Work does not mean descriptions (of) ^{my} ~~my~~ state. It means the existence of something ^{that} ~~which~~ becomes objective about me. And the whole question about Work is to develop that kind of a property in the form of an 'I', when it functions and then receives information about me, ~~XXX~~ enables that what is potential within my personality to grow up and to grow out into, as we say, an emotional body and an intellectual body. That is the sole aim of Work, of wanting to develop ~~XXXXXXXXXX~~ - we call it evolution. And that therefore, ~~that~~ ^{if} everything that I do do, that I wish to do for the sake of Work on myself, always must have a result in that direction. And if that is not that kind of a result, then my attempt for so-called Work is no good.

You know, come back to ordinary life, as it were, and don't use your whole body to clean the tub. Stand on your own feet in front of it and ^{if} it's

then ~~that~~^o you can have a realization of yourself standing there and, you might say, accepting yourself as you are, even if you wish to accept the -- ~~the~~ tub which needed cleaning, as it was, and then see yourself go ~~down~~^{on} on your knees in ~~front~~^{front} and scrub it and use whatever it is that you use for that purpose, ~~then~~^{then} there is a possibility that something of you could actually become aware. But when that is not there, you don't have created it as yet sufficiently to start to function.

Try to understand what Work is, really. Of course, I must have a motivation, otherwise I ~~can~~^{can} never have a wish. It has to be very clear in what direction that motivation should be or go. It has to be based on something that I know I am with my ordinary mind and a description, you might say, of my personality, in which there are the three functions of the three centers taking place, and where there is a thought and a feeling about myself ~~and~~^{and} not liking the way that is, as a personality, because there are many things that I still could desire, for which I could have a wish, for which I want to spend some time to think about myself, ~~And~~^{And} sometimes the feeling about what I am, which may be the state in which I am is not very agreeable. At least there has to be something that is troubling me. Or with other words, I have to have a certain question which I would like to have answered. Or I may be up against a certain problem that I would like to have solved. Now all of that takes place in my ordinary life as it is, without having anything to do with Work itself until I want to find a certain way out of the dilemma in which I find myself. ~~Then~~^{That} I ~~can't~~^{can't} call the motivation, ~~which~~^{It} is based on the realization of what I am or think I am ^{and} whatever way that is, now, for me - that at least the condition in which I am is not as yet, let's call it, becoming to a man. ~~I~~^I can explain that further and further about what I ~~am~~^{am} in ordinary life and how I use ~~energy~~^{energy} and how lazy I am and what I think I ought to be and

~~which~~ ^I I'm not and so forth. But that is up to you. There has to be a motivation in order to get out of ~~this~~ ^{the} state in which I am to go into something else which will be more desirable. In general, we say that a man who is unconscious and is asleep, there has to be a desire in him to wake up. Then, when I have that desire and it is based on that motivation, that desire goes over into that kind of a wish that we talk about, because certain prescriptions have been given of what I should do and could do in such conditions. And that, in the first place, means that I want to create something that does not exist as yet, but it has the ~~of~~ ^{quality} quality of something that I wish to become. ~~And~~ [¶] And so we make a distinction then between that what I am at the present time - we call it a subjective existence - and the wish to have something else that also could be available to me which I ~~XXXXXX~~ call an objective existence. And I make a distinction, again and again, between the level where I live now, in my subjective way, unconscious, and that ~~of~~ ^{what} what I wish to reach which is at a higher level, which is earmarked, you might say, as objective, and which I ~~often have~~ ^{also am} desiring to reach, if I know how to get there. The prescription says that for that, I need the creation of something which is already objective. If ~~this~~ ^{that} happens, that kind of creation - and we call it 'I' - is, in the first place, inspirational for me, because it means that I want to work towards that, hoping that if I can reach it, the rest of myself can become similar to whatever are the properties of 'I'. ~~In~~ [¶] In the second place, if I create this 'I', I do it for a purpose not only to become inspirational and reminding me, but for the purpose of receiving information about myself as I am. So it is a registration of something that is objective of that what I am, subjective. And then we start to distinguish between this 'I' and 'it'; an 'I' receiving, if it is functioning, and functioning through an observation process, information about me as I am. ~~And~~ [¶] And the acceptance of that what I am without any further descriptions. ~~Of~~ [¶] Of course, we can explain it even further: I want information which is reliable,

I want to make ~~XX~~ sure that that what I receive as a fact is a fact that remains absolute for me and is not going to be changed when afterwards I happen to think about it or to feel about. So in order to get that process going, I want to ~~to~~ this 'I', in observing me, receive facts which are impartial - I say impartial, it means it excludes any influence of my feeling or emotional center.

Kathy: Wait, ~~When~~ ^{of this -} you said that ~~that~~ this 'I' is ^{impersonal} ~~in person~~ or this 'I' receives information, do you mean that this 'I' ~~XXXX~~ just watches me manifest? Is that what the 'I' does?

MR. NYLAND: If you want to use the word watch, in the sense we mean aware, yes. But when you ~~XX~~ say watching, it has much to do with what we ordinarily call watching. You watch someone walk on the street, ^Y you watch certain things going on outside of you. You watch a bird go from one place to ^{the} another in ^a ~~the~~ ~~XXXX~~ tree. I don't mean that watching at all. It is an observation of myself, and we use the word awareness for it to eliminate the word feeling or the word thinking. ^{Did} ~~Do~~ you understand what I said before?

Kathy: I think so.

MR. NYLAND: I hope so. It is ~~much~~ too much what I have said. ^{Try} to remember simply that you wish an 'I' to be there to become acquainted with you and that ~~that~~ kind of knowledge should be truthful. Try to have that 'I' observe you in a ~~variety~~ of different conditions, in the way you are, the way you behave, the way you think or whatever you feel, that that becomes, so-called, ~~XXX~~ 'it' as related to the 'I' which belongs to a higher level and becomes aware of your existence on the Earth. All right?

Kathy: ~~Yek~~, thank you.

Roberta Cuber: Mr. Nyland.

MR. NYLAND: Yah.

Roberta: It's Roberta Cuber.

MR. NYLAND: Yah.

Roberta: The last meeting at the Barn, we talked about feeling more alive. And you told me that I should take deep breaths during the day and I'd ^{feel} feel more alive. And I did do this, during the week. And my body felt more alive, but I had an awareness that my feelings had been starving to death. And --

MR. NYLAND: It could not be an awareness, could it be, Roberta?

Roberta: Well, I received information.

MR. NYLAND: That; maybe that. You noticed.

Roberta: I noticed that my feelings, after ^{it} it, was starving to death.

MR. NYLAND: Good.

Roberta: And I --

MR. NYLAND: Then it is a matter of distribution of energy ^{within} within yourself, isn't it.

Roberta: I would like to know, ~~how do I~~ how ^{can I} can I build my feeling center?

MR. NYLAND: By having interest in something that really arouses a feeling in one; that is, by experiencing something within you that is caused by that what is outside and affects you in a feeling way. Maybe something esthetic, maybe something of a description of nature that has a certain quality, maybe something that is not artistic but may be religious - usually such things belong to one's feeling and--or one's emotional life. But it may be expressed in a variety of different conditions outside of me, particularly when I see aliveness expressed in the form of an emotional state. It ^{can even} become contagious.

So try to find out what affects you emotionally, as the outside world can present to you, in the form of that what is being seen or heard or felt or touched or even smelled, that it produces in you a reaction which you call your feelings. You can start with yourself. When do you feel well? When is it ^{when} you say, "I feel well or I feel at home or I feel that such and such

a thing should not be, or that I criticize and I have a strong feeling about the behavior of someone else² Or when there is something that is as energy expressed in you as a feeling and then, realizing that that feeling is taking place, try to send a little more energy in that direction. When your emotional or your feeling is center is starv^{ed}ing, you just don't feed it enough. Try to get--to become very angry. Stamp with your feet in order to help your feeling to feel more. Say certain things very much aloud, yell if you wish. Get angry with someone; fly off the handle. Hit someone in the face, if you possibly can. Or use your fist against the wall. It doesn't matter as long as you say, "Gh!" Then it's already a feeling, because it affects you. It becomes apparent in the kind of ~~XXXXX~~ language and the words ~~XXX~~ you use, in the way you look at people and you don't like them and you become ^{either} ~~even~~ jealous or critical - all of that is feeling. Why should your feeling be starved? Thousands and thousands of things take place around you. Why aren't you becoming interested in Viet Nam? Or the poor people who are still starving? Or the Libyan airship that was shot down? Or the POW's? Or the politicians who now start to talk nonsense? Why can't you get excited about things? There is no reason to have, really, a kind of ^a dead feeling center. Can't you have someone step on your toe? Can't you swear a little bit? You know, Roberta, ^{it's a} ~~XXX~~ question of aliveness; and ^{it becomes} ~~becoming~~ apparent in ^{your} ~~XXX~~ body, ~~XXXXXXXXXX~~ that feels okay, but what is the body itself? Is that a reaction or a result of that what is your feeling within your body or as a result of a thought you have? Or is it just something that the body itself feels? That is, using the word feeling for ~~XXXXXXXXXXXX~~ that kind of an expression of the condition of the body.

no Create it. Make it so that something must affect you, something you really dislike a great deal. Can you have lunch with your enemy?

You see, I don't take stock in it. I don't believe it. All you can say

is that there was a little less than you would like to have. Make it. Brew some.

Am I talking your language?

Roberta: Yes, sir. I understand ~~XX~~ what you're saying.

MR. NYLAND: Yah, yah, but are you taking it in?

Roberta: Yes, sir, I'm taking it in.

MR. NYLAND: Yah, and are you now going to make a potion of feeling for you and drink it?

Roberta: ~~Yes~~ I'll try.

MR. NYLAND: ^{Yah} ~~Yes~~! It's a love potion ^{- like Tristan and Isolde,} ~~A () and it ()~~ you know? And then they certainly had feeling they couldn't get rid of.

(General laughter) All right, Roberta?

Rbbera: Yes, sir, I'll try.

MR. NYLAND: All right.

Oh, just in time. ^{(Buzzer sounded) for} ^(Turning of cassette)

Before we start, you want to ^{re-sit} ~~re-sit~~ a little bit?

So, further questions.

Richard Meyers(?): Mr. Nyland.

MR. NYLAND: Yah.

Richard: Richard Meyers.

MR. NYLAND: Yah.

Richard: It seems ^d that in the past, my wish to ^Work came from thoughts and ~~MYXTH~~ emotions, that I thought I was a certain way. And now ^g ~~that~~ it seems I'm beginning to--well, I think I'm beginning to understand things about myself, it seems that my wish to Work has been less than it's every ^y been. And I don't really understand why and I ^{really} ~~I~~ don't know what to do.

MR. NYLAND: WHAT--what causes? Have you any idea yourself? In the beginning, you said, was stimulated by a feeling and thought.

Richard: It still is stimulated by that. I still have ^{those--} those same feelings and the same thoughts, ~~But~~ I think I'm beginning to understand more those things that I just thought. I beginning to experience them.

MR. NYLAND: Well, are you running out of experiences?

Richard: I don't think so, ^{It's not-- I am-- but} ~~But~~ it seems like ^{that} I'm Working less and it seems that my Work attempts have been--

MR. NYLAND: Well, we talked about motivations, huh? Does that apply to you?

~~Do you~~ ^{Have you} any motivation why you want to Work?

Richard: Yes, I think I do.

MR. NYLAND: Well, then, why don't you? What is in the way?

Richard: I -

MR. NYLAND: ^{OK} You can say you have a wish. Go ahead. Translate it, convert it into the existence of an ^{as} 'I'. If I want to make something and I have the material for it, I go ~~XXXX~~ and make it, unless someone else tells me you cannot do it. But as far ~~as~~ Work is concerned, ^{nobody} ~~no one~~ is going to tell you that. It's exactly the same, ^{if} If I want to create something that ~~XXXX~~ doesn't exist as yet, and I have a desire to create it, then I say where is the material with which I begin? When you want to make - I say it often - ~~as a~~ dog kennel, you need some lumber and a ^{nail} ~~mail~~ and ~~XXXX~~ hammer and a saw, ^{What} ~~What~~ do you need for this kind of thing? Your body; your behavior; life within you; a little bit of a brain ^{that} ~~which~~ has a certain understanding of something that you call a prescription; a wish which culminates finally into a creation of something that you call your 'I'. And so far, there is no objection on the part of anyone that you do that. All it means: you have to continue to have that wish. If halfway you drop out, then there is not enough wish. Then your motivation isn't right. Then you are too much engaged in ^{an} ordinary affair of ordinary life. Or you have definitely a wish to remain unconscious, ~~You don't~~ want to do anything about yourself. Or you hope for the best, that maybe

circumstances will change automatically and that you don't have to do anything about it - and then you are lazy. So whichever way you want to take it, you go ahead, ^{but} with finding out that I have wish to Work, then, by golly, Work. Otherwise don't say it.

Richard: It seems that through my Work attempts, I've--I've felt that--and through my, what I've known from listening to Mr. Goulding and going to meetings and listening to you, I felt that what I was doing was correct. And--and yet ~~WHEN~~ when I felt that I had a presence and I'd made an attempt at Work and there was something that was present to myself, ^{and just} ~~was~~ present to my body and I felt I was able to do this and I was able to have something that was present to me.

~~XXXXXXXX~~

— MR. NYLAND: My same answer--question is: What is this presence^{te}-- this presence doing? What does it give you? What kind of information do you have at the end of this kind of experience as compared to the beginning? What new something has been added to your knowledge? That's the whole point. Not the question of a presence being there and feeling good about it. Do you understand Work, really?

Richard: I--

MR. NYLAND: You say you do.

Richard: I felt that I have.

MR. NYLAND: Yah, I don't think you do. I don't think you know anything about impartiality. You have a little bit of a wish, somehow or other, ^{do} You don't even make an 'I' because I don't hear you say it, that there is something objective. It has ~~of~~ to--

Richard: ^{Mr. Nyland - that's what I do} ~~I feel that at times I~~ ^{somehow} ~~to keep that to you, Mrs. Nyland~~ --

MR. NYLAND: Huh?

Richard: -- ^{I feel that} ~~whether~~ at times I've had something objective to my body that is--

MR. NYLAND: Good. What did it tell you?

Richard: That--

MR. NYLAND: That?

Richard: It ^{is} told me that I am there, ^{sub} ~~by~~ being walking, I made attempt at walking, that I--that I am walking, I've been totally ^{aware - totally} ~~XXXXXX~~-- or what I've felt that was ^{of the} ~~as a~~ presence to myself, that it was walking with me. And it was from that place ^{of} ~~in~~ just--

MR. NYLAND: Did ~~you~~ it give you ^{any} information about you walking?

Richard: I was just walking.

MR. NYLAND: Could you accept your walking and not thinking about your walk?

Richard: Yes, Mr. Nyland.

MR. NYLAND: ^{of} ~~Yah~~. Did you get information that was impartial?

Richard: I was just walking. I just -- ~~that what the~~

MR. NYLAND: Just walking--

Richard: -- that was the information that I was getting.

MR. NYLAND: Good. When you change your walk to sitting down, can you keep ^{it} ~~it~~ that kind of information?

Richard: At times.

MR. NYLAND: Not just walking, but sit down. Stand still. Walk again. Can you hold onto that what you call information about yourself?

Richard: At times, yes, Mr. Nyland.

MR. NYLAND: Now at times, have you had it as it actually existed?

Richard: Yes, Mr. Nyland.

MR. NYLAND: Good. When you sit down in a chair, and then you are in a chair, are you still continuing with that form of awareness?

Richard: If I'm making an attempt at it, yes.

MR. NYLAND: Yah, ~~XXXXX~~ naturally you have to make an attempt, because if you

don't make an attempt, it goes out of the window. Is ~~XX~~ that kind of information you get then, when you sit in the chair, descriptive or just accepting yourself again as existing?

Richard: I'm just sitting in the chair. My body is sitting in the chair and--

MR. NYLAND: Yah, that is your mind telling me now. The awareness is a different thing. It is something that becomes-- that becomes known to you through a different kind of a process, which is not ~~a~~^{a type} thought. It has to be impartial because you have accept yourself for the fact that you exist. But the other thing that is necessary ^{is} no associations³, nothing of your thought has to enter and cannot enter into any awareness. I ^{am} afraid your thoughts about you as a body sitting or walking were still there.

Richard: Mr. Nyland, maybe ^{I'm} I'm not explaining it correctly. It seemed ~~XXXX~~ ^{that this --} ~~as if~~ this thought and what I feel is a result of Work is something that ~~is~~ ^{was} I'm trying to think of ~~it~~ in a way that, when people were describing it^{us}, all I had was something that was present to me at that moment; something that is there and it just has an awareness of my body ^{and} whatever it's doing. And that thought about me sitting in the chair is not a thought at that time. It's something that comes afterwards. And it ~~always~~ seemed as if I was looking for results.

MR. NYLAND: Now the question of awareness comes in. You say there is a presence and that presence may have an awareness of you. The awareness has to be followed by the fact that you know you ~~XXX~~ exist, but this time as a ^{such} result of awareness, so that the fact of/existence becomes a truthful acceptance. You see, it has to stay with you regardless of the kind of manifestation you experience. That's why I say, when you walk and stand still or then sit down^{or} or get up, that what is aware as 'I' must remain in existence. And I'm quite sure ^{it} ~~that~~ isn't there. You try it. Your thoughts will be there. And you want

to think about it and you see yourself all the time, in that sense, but you, you are not aware of yourself.

no ~~Q~~ Awareness means ^{that} you are completely neutral about yourself, that you have no desire of liking or disliking, that there is definitely an existence of something that you recognize and ^{that} ~~that~~ ^{with} ~~that~~ what you ~~XX~~ now recognize ~~you~~ existing, has no association whatsoever. So there is no description, no desire even to describe. ~~Q~~ I do not know if you understand what I mean as an experience, because if you persist in saying that you have that experience, I'm afraid you substitute ~~a~~ thought for an awareness. If you can be aware of the difference ~~XXXXXXXX~~ of an awareness ^e and thought, then you might ^{have} really ~~have~~ an opening into which you ~~then~~ ^{can} go and discover something.

At the present time, I just advise you: Keep on trying to do what you are doing, but ^{try to} ~~just~~ remember that that what you wish to receive, has to be a result for yourself, which even ^{is} ~~as~~ a fact of of your existence in ~~your~~ ^{the} memory of yourself. Try it at different times. And try ~~XX~~ different ways of behaving even. Try to bend over. Try to stretch out your arms. Try to do ^{certain} ~~different~~ things with your voice. Try to see if you can recognize something like a tree and still ~~there~~ ^{the} the awareness of your body still should stay in ⁱⁿ ~~existence~~, ~~still~~ ^{should} be there. You try it. You try, when you are in that kind of a state, to talk, even if you talk to yourself and you try to formulate some thoughts. If you're honest, you have to admit that you lose your ability. But I don't know how honest you are. I would advise you: try to find out for ^{sure} ~~sure~~ that you know the difference between, ~~a (dirty?)~~ ^{as I say,} thought and awareness. All right?

Richard: Yes, Mr. Nyland.

MR. NYLAND: Are we getting anywhere? You see, we get somewhere when, during a conversation, the level of understanding among us is raised, that there are

less and less questions and more and more answers and more and more assurances and less and less confusion. Now if you feel that that takes place in a group, you might say that there are satisfied customers, then you can keep quiet.

But if you feel that certain things still are germinating ^{within} ~~in~~ yourself, I think

you have a responsibility to talk about it. ~~It's~~ It's not that I want ^{you} to--I want ~~to~~

to encourage you to talk and talk nonsense. I want ~~you~~ you to find out what it is, why you don't ~~talk~~ talk. And it may be that there is not enough desire even to consider your inner life, as we call it, or your spiritual well-being;

~~Or~~ you have an idea already that you do know and nothing need be added to it.

I would almost say, if you think that your life on Earth is like Heaven, then of course there is no use talking about Gurdjieff. ~~But~~ But I'm quite certain

that it isn't that. I think everybody ~~of~~ of us, in this whole group, in this whole room, is practically all the time unconscious. And if you know what I

mean, then you will understand that we ought to do something about it and ~~that~~

really that there is something alive, ~~Because~~ Because in unconsciousness, your life remains ~~bound~~ bound up by the form of your body and the functioning of your

mind and your feeling. And I don't think ^{it} ~~this~~ is a good picture of a man.

~~Q?~~ A man ~~XXXXX~~ in prison is not a man. A man in unconsciousness is not the way he can become, if you admit that you should have consciousness and conscience.

Now what is it?

_____: Mr. Nyland.

_____: Mr. Nyland.

MR. NYLAND: Yah, now we have fifteen at the same time.

_____:

MR. NYLAND: Hah? Who is there?

Richard: Mr. Nyland.

MR. NYLAND: Yah. Who? ~~Y~~

Richard: It's Richard, over here in the kitchen.

MR. NYLAND: Yes, Richard. You want to eat?

Richard: Oh, boy. It's ^{laughter} ~~right~~ ^{right}), from ALL AND EVERYTHING, which I'm pretty well deep into, I don't think it's wrong for me to make associations of ALL AND EVERYTHING with Work.

MR. NYLAND: No, why would it be wrong? That's the whole idea, isn't it.

Richard: That's what I would think.

MR. NYLAND: Yah, sure. So do I.

Richard: Well, how do you-- I mean, the inventions of, Gornahoor Harharkh, you know, the--of essence. I made diagrams of inventions indicated in ALL AND EVERYTHING and I can make some ^{you know,} very good associations for me in regard to the diagrams that I have-- ^{I've} worked up ^{from--} from ALL AND EVERYTHING. I don't think that's wrong.

MR. NYLAND: No. But I don't think it's right, either. (laughter)

Richard: That--that's where I want you to set me straight. (laughter)

MR. NYLAND: I would consider it too theoretical. ~~it~~

Richard: Okay.

MR. NYLAND: If I thought about a way of life and how to conduct oneself and how to develop potentialities ^{which are} in a man, I don't think it helps me very much to make a little drawing of Gornahoor Harharkh.

Richard: Oh, I realize that. I know that. You have to Work.

MR. NYLAND: ~~XXXXXXXXXX~~ Yah, sure, but that's not Work.

Richard: No, of course not. I know that. I'm not saying it is.

MR. NYLAND: Okay. Now what ~~XXXXXXXXXX~~ ^{whatever} are we going to do with it? ~~With the~~ drawings and ~~XXXXXXXXXX~~? Will it help you to Work?

Richard: Yes! It reminds me ^{of that,} to Work.

MR. NYLAND: Yah, but reminding is not the same as Working.

Richard: Well, of course not.

MR. NYLAND: Are you Working?

Richard: ~~XXXX~~ Oh, yes.

MR. NYLAND: Now?

Richard: Yes.

MR. NYLAND: Now!?

(Laughter)

Richard: Not at this moment, no.

MR. NYLAND: Yah, yah, that's what I meant.

Richard: No.

MR. NYLAND: Can you?

Richard: Yes.

MR. NYLAND: Good. Will you now try to continue that moment for a little while as you ~~now~~ talk?

Now you see, you don't dare to talk, because you know you would lose it.

(Laughter)

Richard: I don't want to lose it.

MR. NYLAND: Yah, I know you don't want to. But I ask you to lose it. I would like you to have the experience, that if you do know what it is to have something of that kind, that ^{it's} ~~is~~ extremely difficult to keep it. That's what we talked about a little while ago. One may have it when one walks, but you lose it already when you put your fa--your foot in front of the other and you look at your feet. So it's all right ~~if~~ ^{that} you make a drawing, ~~but~~ ^{you} you know, but then I would put it on the ~~walk~~ wall, I would stand in front of it and ^I say now I am reminded of Work. And then you must Work.

Richard: Good. Thank you very much.

MR. NYLAND: I don't thank you at all. It doesn't help. It's okay that you thank me, but you don't know what you're doing.

Richard: Well, I'm grateful.

MR. NYLAND: No. (Chuckling) Maybe in a week you might be thankful. All right?

Richard: Thank you.

Lucille Robertson^t: MR. Nyland?

MR. NYLAND: Yah.

Lucille: This may sound like-- *Walter*

MR. NYLAND: Yah.

Lucille: My name is Lucille Robertson.

MR. NYLAND: Yah.

Lucille: This may sound like a rather silly question, but it's close to my mind every now and then. You use the word Heaven. Is there any equation between the conscious ~~XXX~~ man and Heaven or what does Heaven ~~be~~ mean to you? Most of us have a Christian background and Heaven brings some kind of mythological--

MR. NYLAND: Yah, That's always the difficulty₁ -

Lucille: --(image) to our minds.

MR. NYLAND: -- ~~of~~ of using such a term because there are so many associations with different people. And even if I would try to define it in the terminology with which I am acquainted, it may not fit at all into your Heaven. I think, in general, we mean by Heaven that what is not ~~Earthly~~, And Heaven may start already when you are several thousand miles ^{away} from the Earth. It may even be already in existence on the level of the planets as part of Heaven. I think that Heaven, however, if one ~~considers~~ ^{thinks} it for oneself, includes the totality of a man in an unconscious state with a wish to become conscious. That, I think, would be a heavenly wish. It does not mean that he is in Heaven, but it does mean that something from Heaven is in him. And if you don't want to get stuck too much on the terminology of the word Heaven or the indications₂ of Heaven with beautiful streets made of gold and God sitting on the throne or whatever other religious idea you have about it - or anyone, for that matter -

it is not that kind of Heaven. It is just a difference of level. And if I call the Earth one level or if I call the level of my own being one level, then I wish to reach a higher level, the direction would point towards Heaven, and the attempt I make would--I would call heavenly.

Don't you think that's ~~a~~ enough? Don't quibble about words.

Lucille: Thank you.

MR. NYLAND: One has to use them in order to make oneself understood. But the ~~main~~ main reason for using the words is actually to have an experience which is implied by the word itself or the ⁱⁿ combination of them. And when it's ~~an~~ an experience, it's ^a part of one's life.

John Williamson: Mr. Nyland.

MR. NYLAND: Yah.

John: I'd like to be more serious about Work.

MR. NYLAND: I think it's right. I do not ^{know} know how serious you are.

John: Well, sometimes I--I feel like I really want to know about myself and sometimes I get the idea that I don't have a feeling ^{there,} ~~here.~~

MR. NYLAND: Could you say that you are, in ordinary life, behaving like a normal person?

John: I wonder about that, honestly. I don't really know what's normal.

MR. NYLAND: Well, that's true. Let's say average, ~~then.~~

John: Well--

MR. NYLAND: Of course, you're different from other people and so are they from you, but as an average, ^{as} ~~in~~ an ordinary form of human being, behaving in a certain way and having certain ~~kind~~ reactions to which other people also have the same kind of a reaction, that they use the same kind of words for ^{the} ~~expressing~~ ^{of} what may be the same kind of feelings or that one's interest is more or less similar to other people's interests, let's say about books or about things you want to do or the desire to do some physical work and things of that kind,

You see, that I would call simply a normal ~~or~~ a natural way of behavior of a human being. If that is established, so that you are not, (so-called?), mentally retarded or that you are oversensitive or that you are undersexed, or whatever it may be, that one is really the way one ought to be ^{as} ~~in~~ an ordinary kind of a man, ^{you know, Then} ~~that~~ I would start with that and find out, if you say, "I want to be more serious about Work" - you ask yourself then the question: Why do you really want to? Why do you want to work? What is it ^{that} you want to fill? Is there anything that is empty? And if it is ~~empty~~, where is it and of what kind of quality would you like to have it filled? How will you fill it and ~~what~~ for? Or rather ask, why is it empty?

I can study myself for a long time and really become much more acquainted ^{with} myself, ~~and~~ the more honest I try to be, ^{but} the closer I probably would come to a certain objective value of myself. But the trouble is ^{that I--} when I acquire knowledge, I place it of course in my mind as knowledge. If I have a feeling, and I have a feeling as an experience, I ^{he} usually start to determine, in my mind, what is the value of feeling. When I get knowledge about the existence of a feeling in me and I say it's a good feeling or a bad one or it concerns me and I'm selfish or it concerns God and I'm unselfish - all such things, of course, go through me when I consider myself in a certain way. But when I acquire more and ~~more~~ knowledge, I also acquire ^{much} more association with such a knowledge. And I believe that I deviate gradually from what is actually the truth and I substitute for it something that I wish to believe in as a truth for me. And I'm afraid then that I exclude ~~a~~ great many facts which are ~~XXXXXXXX~~ of value, but I don't want to see it ^{about} ~~of~~ myself. Now that may be a kind of experience ~~that~~ you don't like or you don't want to believe in. The fact ~~that~~ even, let's say, ^{that} it might exist and you don't like it, becomes already important for me: Why is it that I don't like to have ~~KN~~ descriptions of an experience

which belong^s to me which is a little unfavorable? ~~And~~ And I think, in general, one must consider oneself in a certain way as behaving and, as I say, ~~making~~ ^{make} it ^{as} normal as you can be. But also then, within that normality or that naturalness, there is a possibility of seeing what I am and comparing it with what I would call an ideal or a more ideal state of a man. Then I start to think about it. I start to consider ^{it}. I start to have thoughts which I ponder about because I want to weigh ^{them} ~~them~~, I want to know the value of them. I talk to different people who are like an ideal for me; or I want to aspire to that what I read about, of someone who is a hero in ~~my~~ ^{my} mind; or I want to imitate someone ^{that} ~~who~~ has been described and it seems very useful and lovely beautiful and ^{lovely} ~~beautiful~~ ~~and~~ for me to ^{become} ~~becoming~~ that way. All of that is a question of time, how is one's life arranged. How much ~~energy~~ ^{energy}, and so forth, do you want to spend on that? Or are you busy making a living ^{or} having dealings with other people? Or how much time do you spend on sleep or eat or drink ^{or} whatever? The question is, for yourself, are you, with yourself, once in a while, in what we would call an inner, inner chamber, in which there is no one, not even Heaven, but just you? And you want ^{to} be honest and you want to find out what you really are regardless ~~of~~ what other people think of you, ~~but~~ ^{you} want information that you ^{can} base something on that is the truth for you.

Is there a desire to reach truth? Is there a desire even to think about concepts, like one says God or infinity or omnipresence? Or tries to imagine what it is to see the cosmos with the stars and thinking about it, ^{in astronomy.} ~~in astrology.~~ Do I believe in rules of existence in accordance with ~~laws~~? Do I see people on this Earth who are my confraters and who behave in a certain way? And why do I judge them? Do I ever judge myself? Why am I critical? Because if I believe I can ~~believe~~ be critical, I ~~must~~ ^{must} also have the hope that I ^{can} be different. And then the question is, can I become different? If

I'm not satisfied with my normal way of being, what kind of aspiration do I have? ~~Q~~ You see, ~~my~~ aspirations, for me, are always based on the reactions I receive from the outside world, in the form of other people or in that what is an ~~experience~~ as a result of perceiving nature, or that what takes place, not only, maybe, human beings, maybe animals, maybe plants, anything that is life, or the grandeur of the Grand Canyon or things of that kind that attract me and I say it is lovely and beautiful and it gives me a good feeling. And maybe I become inspired. That is, the aspiration is first the effect of that what is the outside on me, Then I translate that, since that is only a reaction that I describe, into something that now I wish to do with that what I have received. And then I have an inspiration towards an ideal, maybe described as a wish that I want to become that what I am, at the present time, not, as yet, but I believe it is necessary for growing up towards it.

Are these kind of ~~my~~ thoughts and ideas that are familiar to you?

~~John~~

MR. NYLAND: If you consider them, exhaust them much more. Read much more. Try to get in contact with ~~my~~ people who think in the same way, so that you can exchange something that ~~they~~ they know and you don't, or ~~that~~ you know and they don't. And give it to them and receive it from them. And make your life more valuable for yourself. When one talks about the desire for life, is it expressed? And in what different ways can it be expressed? And why do you want to have it almost boil over sometimes? And when can you get excited and do you wish it? Or are you afraid? Such ordinary qualities of a human being, You must consider that, because you're one of them. ~~and~~ Then out of all of that, something will come, like a desire to become different or an ideal that you have for yourself that you wish to grow up into and you strive towards that. When that is there, then there is a reason for living. And I think, when that is there, ~~that~~ ^{then} I want to find out how I can reach it

in the best way. And if I have experience in my life, that I know ~~that~~ I've tried and many times was unsuccessful but that I cannot overcome certain tendencies, any kind of a quality, any trait of character that I have. And I know I've tried and tried. I prayed for it, maybe. I've gone to some kind of a religion and didn't find it. And I still want to find it because it belongs to the responsibility of a man. Then I am alive towards that and I, definitely, I ~~will~~ will want to find out what I can do. ~~THAT~~ And in such a case, you see, if I can do something, I want to find out what is that kind of prescription. And with that, I have a definite aim.

Read ALL AND EVERYTHING, if you haven't ^{it} read it, if you don't know ^{it}. Read certain things that are of a philosophical nature. Read anything that is of a little deeper value, not superficial. Make attempts for yourself which are not superficial, ~~which~~ but which are more essential. Use your voice to express essential qualities of just-- ^{instead of} just ordinary little bits of nonsense ^{that} you talk about. Make sense for yourself and in your life. Consider the possibility of the existence of spiritual aspects. We ~~XX~~ call it sometimes spiritual unfoldment, as if it is there and above and it can unfold to become a flower. ~~What~~ What is your life worth for yourself? How much do you wish it to be the way it is? And what do you aspire towards? What gives you, within yourself, the inspirational quality to make an attempt?

All of that belongs, you know, to Work, but it is like a preparation. It is like tilling the soil ^{first} before you can plant the seed of Objectivity. All right?

Barbara Maio: Mr. Nyland [?]

MR. NYLAND: Yah,

Barbara: I would like to know -- the 'I', which observes oneself, is it already

in existence or is it something outside--inside--

MR. NYLAND: Who is it?

Barbara: Barbara Maio.

MR. NYLAND: The question of 'I' already exists?

Barbara: Yes.

MR. NYLAND: It is easier to say ^{that} it does not exist, ~~instead~~ of going through a little bit of a mathematical or intellectual consideration that it does exist but is not available. Practically, it comes to the same thing. So that the process of making it to exist is very sim--~~is very~~ ~~XXXX~~ similar to uncovering that what does exist but is not available. In both cases, a certain amount of Work has to be done. And I say it's much easier ~~that~~ to imagine that I can create something, instead of having already something that I don't know where to find. ^{And} when I do find it, I don't know how to unravel it or how to open it up sufficiently or how to expose it. ~~And~~ ~~then~~ then, when I do find that 'I', is it the kind of a thing that is actually functioning for me? Because if it does exist in--in my life and it has never been used, it ~~XXX~~ may be quite rusty. So I think I run into a lot of complications if I ^{want to} say it already does exist, "but". Like sometimes one ~~does~~ says my higher being body emotionally and my higher being body intellectually, already exist - sure, okay, who knows? I don't know ~~XXXXXXXXXX~~ much. I say God exists - and I say sure, but I don't know either, until I have something that I call my God, and then I say that exists because for me it has a reality.

The process for the wish to develop an 'I' is really much better ^{understood} by saying that I have to Work for it instead of receiving it from above and ~~then~~ being presented to me the way it is so that I ^{then} can use it. ~~The~~ reason for wanting to make it means that when I then once possess it, I have a reason for becoming responsible ^{for} for it. And in the process of making it, I learn ^{from} much more about what an 'I' should be, instead of just receiving it from the

Lord. And therefore it is better to say I have to create it, because that indicates a total process for me of something that ~~I say, yes, it~~ ^{as yet} does not belong on Earth and that one has to strive towards making it in ~~xxx~~ order to be able to be free from Earth and to go away from Earth towards - I don't ~~we~~ want to say Heaven, but whatever is cosmologically or universally possible. And if I apply that to ~~my~~ myself, I simply say my own world, I want to explore it. And I find that there are certain possibilities which are now latent and which I hope that ~~they~~ could become a probability for me of existence. And I hope that I will continue with such probabilities, that they will, in time, become actual. It is better to say I don't have a Soul as yet, but I want to make it, instead of the assumption that there is a Soul already which I cannot handle at all because I don't even know how to handle my ordinary ~~existence~~ personality.

Does that ~~we~~ answer what you had in mind?

Barbara: Yes.

MR. NYLAND: ~~OKXXX~~ All right.

Patricia Forkay: Mr. Nyland,

MR. NYLAND: Yah.

Patricia: Patricia [&] Forkay, [&]

MR. NYLAND: Yah.

Patricia: I'm very concerned about motivation and I've found that my motivation, I can't ^{put} ~~make~~ a value judgment on it and say, well, this--this is like ^{a very} ~~an~~ everyday kind of motivation, to come to meetings or to do work and I question whether ~~they're~~ ^{warranted} ~~warranted~~. ^{you know,} ~~It's~~ ^{that} like an everyday thing, I want to work out for myself. And then I can't get beyond it, to be--to go further once it seems to ^{be} ~~have~~ worked out.

MR. NYLAND: Yah, ^{but?} when it's worked out, isn't there ~~any~~ other step to take [?]

immediate.

Patricia: But it isn't--it isn't ~~the meeting~~. I don't see it immediately.

MR. NYLAND: No. That may be so. For instance, someone says you ought to go to the theater and see such-and-such^{and}. It's not convincing enough, so you don't want to. This question is a ~~XXX~~ matter of talking to yourself. Something in you starts to talk to another part of you. Sometimes one says that that what is talking to me is of a different kind of a quality and has a different kind of a level. In general, I would say ~~that~~ that what can talk to you, me belongs to a level of my ~~XXX~~ being talking to my brain, which is a little lower. If you understand what I mean by being, it is ^{the} ~~a~~ three component parts becoming one as a being and then having a level. When I talk from that level, that what is the ~~XXXXXXXX~~ component parts^y which is my mind, is a little lower, so I hope then that when I can talk that way, that my mind will listen. But if my being cannot voice it well enough and it's not convincing, my mind won't listen. And this way one has a conversation with oneself. Imagine, ~~XXXXXXXXXX~~ ^{trying} ~~like~~ ^{like} to tell you and you--you appreciate the wisdom of the older sister, but you have not your own experience as yet to match it. So you say, well, maybe you're ~~at~~ right, and maybe you're not. You still have to make the decision. And sometimes you say, well, I ~~XXXXX~~ do it because my sister says so and I have belief ~~there~~.

How do I get belief? By reading and thinking, by feeling, ^{by} being in contact with certain things that are, for me, not ^{superstition} ~~superstition~~, but reach my essential quality. If I read the Bible or the Zend Avesta or any of the Upanishads or anything that has to do with a religion^y or a philosophical nature, or if I become interested scientifically about an invention and really the beauty of ~~XXXXX~~ thought, when I have a philosophy of some kind in mind and I admire Spinoza and whatever it may be, how I am affected by

the outside world and whatever forms I'm given, I digest it within myself and when there is a questioning, how much of that and how much of the other and something else is of value to me and could continue to remain of value. ^{With} ~~In~~ other words, I look at it as sometimes as still not satisfying^{ied}. And when there is something that is already satisfying^{ied}, I look for something else that is not as yet satisfied, because I cannot believe that I can be satisfied ^{when} ~~while~~ I'm still alive.

^{no} ~~Q~~ You understand that? I keep alive because I'm not satisfied. ~~I~~ I want to continue to live. That is why I protect my life. ~~And~~ having that in mind, I say as long as I protect it, I must protect it for a purpose. And what is the purpose? In ordinary life, to express myself, to have friends, ~~and~~ or have relationships or whatever it is that is available on this Earth, and still I'm not satisfied, because apparently there are certain things in my spritual being that I cannot find an answer for by ~~xxx~~ just reading and ~~thinking~~ ^{sleeping} and dreaming and thinking and talking ~~to each other~~ and I cannot even get it for admiration. And sometimes when I am deeper, ~~and~~ going down deeper ^{and,} as I say then, ~~am~~ ^{see} religiously involved or that what I ~~see~~ of my own world as belonging to something that has ~~also~~ a special kind of a quality ~~that I--that~~ which I ~~admire~~ admire or believe in, ~~then~~ I have desire to reach it.

What is really one's ultimate aim? For oneself to become one, without any further question ^{ing} ~~about it~~. And whichever way that I now want to express it, as a form of religion, to become fused with that what is above me, and what is ~~in~~ ^{it} a higher quality and what I call God and what is the ultimate God and what understanding totally of the Universe ~~existing~~ ^{really} ~~maybe~~ I do not know very much about that. I only say that is a beautiful thing to be aspiring toward and that kindles in me ^{this} ~~that~~ what I call the inspirational voice, which is my voice within. And I use my mind to converse with that voice. You've heard about ~~the--the~~ the charmed princess, the little sleeping

beauty. All kind of symbolism existing, all kind of *allegory*, tales of different people, all things that have already been described as a meaning, symbolism in many different forms - all of that becomes of value for a person who wishes to remain alive.

You understand ~~what I~~ that?

Well, I hear that instrument, don't I? (Buzzer sounded) ~~so~~ *I* It comes to an end.

I hope it was all right, you know. I hope you heard enough. *I hope --* *I* I hope it means something. I hope you can take something with you, in some form, but at least, that I said just now, to keep you alive. And if you wo--want to feed it, because that kind of life is precious, then you have to work. It is not going to be given to you on a golden platter, just for the asking. You have to do, because that's the aim of a man, to know how to become 'doing'.

Next week we'll have another meeting here, in case you want to come.

Good night.

END TAPE

Transcribed: Lenore Beach

1st Proof :

1st 2nd Proof : *Wanda E.*

2nd 3rd Proof : *m.w.*

Final Type :

3rd 4th proof - *Betty Greenwood*
5th proof : *Suzanne Young*